462 Among the Bahutu the man assumes the heavy work, construction of the rugo, and clearing of the land; the wife, helped by her husband and those children who are old enough, cultivates the fields. Domestic work is also shared: carrying water and wood, milking the cows, and making the beer are the husband's jobs, while the wife cooks, makes the butter, and keeps the rugo and kraal clean.

593 842 In a way marriage emancipates the munyarwanda woman, but only motherhood gives her the rights which make her a privileged person as compared to her sisters of Black Africa. The more children a woman has, the greater the esteem in which she is held (3).

●[163] 3. Families with six, seven, eight, and even ten children are numerous in Ruanda; this prolificacy accounts for the fact that the country's population doubles in about twenty-five years.

593 562 The Mututsi wife is truly the nyirarugo (mistress of the house), the nyirabuja (boss). Her husband consults her [28] in matters of interest, asks her advice on the subject of the children's marriages, etc. In addition, among the Batutsi, she directs the servants, supervises the work of the hill people who come to do the customary labor and also the work of the abagaragu. She cannot, however, dismiss a client or make any important decision without the consent of her husband. If she did so and the husband did not interfere, he would be the laughingstock of the neighborhood and he would be called inganzwa (man without character who is dominated by his wife).

The Banyarwanda have an expression to describe a good wife. They say that she "builds for her husband" (kubakira umugabo).

A Muhutu never fails to make use, on the slightest pretext, of his right of marital castigation. A Mututsi, on the contrary, cannot strike his wife without falling from esteem except for a very serious reason.

837 The duty of fidelity exists for both husband and wife. But custom is very tolerant of infractions of conjugal fidelity committed by the man, at least if he belongs to the same social class as the deceived husband.

837 586 The husband's adultery obviously displeases the wife but she nearly always will accept it. However, she sometimes leaves her

000 such provisional unions are unnecessary. Moreover, professional
548 prostitution is for this reason virtually unknown in Urundi (see
also p. 218). I do not know whether the Barundi have "women's
575 clubs" with an organization of their own; in any case, there are
no special women's houses.

2. Birth, Childhood, Puberty, Death

●163 As far as the Bahutu are concerned, the Barundi are a people with a high birthrate. This is less true of the Batussi, probably as a result of the long period of inbreeding. The more
842 children there are in a family, the greater is the work force available to the parents and the better are the prospects of obtaining a good purchase price for the girls who are to be
[832] married. Husband and wife occasionally take aphrodisiacs of herb juices in order to increase fecundity (No. 19, p. 359). As soon as the wife has conceived, the medicine man (umufumu)
843 is called. He gives her amulets to protect the embryo from
751 evil spirits. The amulets are worn over the abdomen which is particularly in need of protection. For the same purpose the husband occasionally blows tobacco smoke at his wife.

Whenever the results of conception are to be avoided,
847 either for the convenience of the women or in order to remove the results of illicit intercourse, artificial abortion (kukorora) is induced by intensive massage and by taking certain infusions made of herbs. The use of these methods is a kind of secret science among the women, and the men do not appear to have any knowledge of it. The application of these methods is con-
[673] sidered a criminal offense and is punished [110] by the head man or the chief (No. 19, p. 62). On the other hand, in Ussumbwa and Unjamwesi abortion by means of herbal decoctions is extremely widespread. "It is the goal of Barundi couples to
854 have as many children as possible. One frequently sees fathers tending, carrying, and feeding their children in Urundi but
000 never in Ussumbwa or in Unjamwesi. Barrenness (ingumba) is

181 563 military virtues. In view of this, it is difficult to explain the rule of the Batutsi minority. We are obliged to assume either that after the formation of the large states the herdsmen enjoyed an era of peace long enough to cause such a far-reaching psychic reorientation or that the privileged position of the Batutsi is the result of intellectual superiority.

563 [578] The present power of the Batutsi is due to the clever way in which they play the Bahutu off against each other. The Bahutu are powerless against outsiders because of their internal feuds. In contrast, the Batutsi always present a solid front and defeat them because of their superior internal organization. The Bahutu, therefore, regard them as great magicians and are very much afraid of them.

Dr. Hans Meyer gives the following account of the conditions in the southern regions:

"In Urundi and in Uha the Watussi are much less prominent in public affairs and in dealings with Europeans than they are in Ruanda. You see few of them in the villages, often only one in every community, namely, the mtuale [official] of the chief who lives away from the main roads. Their domination over the Wahutu is by no means as great as in Ruanda." (1)

[113]

1. Travel reports of Prof. Hans Meyer on German East Africa. Mitteilungen aus den Deutschen Schutzgebieten 1911, p. 355.

[162] [128] The Batutsi make up barely a tenth of the population of Ruanda. Their number is greater in Kissaka and Nduga, but in the northwest there are probably less than 120,000. The Batutsi [163] are said to be less fertile than the Bahutu. Whether their lower infant mortality compensates for this I do not know.

The Mututsi is by nature entirely different from the Muhutu, even if one disregards the obvious anthropological differences. He [498] moves differently and carries his spear in an entirely different 563 fashion, grasping the end of the lower eighth of the weapon and 191 leaning it against his shoulder. His accent in speaking is also